

VOLUME 4 NUMBER 3

Bringing Native & Metis People Closer Together
APRIL 1987

ALBERTA Native News

Reserve To Police Itself

By Kerry Armstrong

The Louis Bull Indian Band of Hobbema, Alberta, is about to become the first in the province to police its own reserve.

Solicitor General Ken Rostad, who confirmed last month that the eight-man force will be armed and paid by the band, hopes the concept will spread to other reserves. The Louis Bull force will take control from

Wetaskiwin RCMP

officers on May 1. Police Chief Constable Lambert Fox said the police crew is comprised mostly of natives because of their knowledge of how the reserve operates from the inside. The officers will carry .357 magnum handguns - believed to be the most powerful weapons used by any Alberta force. City police and RCMP officers tradi-

tionally carry a .38 revolver with them.

"We're hoping this will be an exemplary project for other reserves," said Rostad. "If other bands meet the parameters of any other municipal police force, they're able to have a free-standing police force."

Rostad noted, however, that only those reserves that could afford to pay

would have their own force.

Rostad explained that the new program enables the Louis Bull band to offer police services that recognize the specific needs of the reserve. The band must also provide a police commission which reports to the band council."

Said Rostad:

"They feel they have a unique situation on their reserve that outside policing forces don't always understand, and that they can control it better on their own."

For his part, Fox remarked the band definitely needed its

own full-time force because of a high incidence of vandalism and other offences.

"As most people know, the four bands here are blessed with oil, and subsequently a little more money than most," he said.

"Sometimes a little more money can cause problems."

Peltier Case To Re-open In Commons

by "Sleepy" Jim Estes

More than 11 years after he was extradited to the United States from Vancouver on a charge of murdering two FBI agents in South Dakota, native activist Leonard Peltier is about to get a full hearing on his case in the House of Commons.

The motion put forward for the return of Peltier was among the few issues selected by lot from among scores of private members' bills. It's expected the present parliamentary session will debate the issue for about five hours.

Apparently more than 60 MPs signed a petition calling for Peltier's return. One of the names on the list was Warren Almond, the solicitor general in the 1976 Liberal government that ex-

tradited Peltier.



Leonard Peltier

The original sponsor of the bill, Jim Fulton (NDP -Skeena), said Peltier was extradited on the basis of "false information filed with the Canadian Court by American authorities." The motion described American action in the case as deplorable.

MPs now know that the false information was comprised of affidavits from Myrtle Poor Bear, who said Peltier was her boyfriend, and had allegedly told her he

was responsible for the murders. But Fulton said her statements have proven to be false, as was the information given by U.S. officials - who actually knew at the time they were lying.

Said Fulton: "I am confident that once the debate starts, and the civil liberty aspects of this case become clear, many more MPs will see the light."

Currently Peltier, a ranking official in the American Indian Movement (AIM), is doing life in Leavenworth penitentiary after being convicted of the murders in 1975.

Alleging Peltier was the victim of a political conspiracy, his lawyers are asking the court for a new trial. Initially for the murders, Peltier fled to Alberta. He was eventually arrested and taken to Oakalla prison to



Spring Comes To Northern Alberta

Courtesy: Charles Livingston

await extradition.

The month long hearing into his case in Vancouver was supported by protest demonstrators, who charged that Peltier was a pawn in a politically-motivated plot.

As Vice chairman of a joint Canada-U.S.

study committee made up of MPs and members of Congress, Fulton said he was not about to pre-judge Peltier's guilt or innocence. "This is a question involving the Canada-U.S. extradition treaty. Where you have treaties, you should keep them as

clean and accurate as you can. It's a question of trust between our two countries."

"The treaty has been damaged, and it's in need of repair," continued Fulton. "This kind of situation could ultimately affect most any Canadian."

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Metis Elect New Association Board Members

EDMONTON - The six board member positions for the Metis Association of Alberta were filled with elections March 30, three by election and three by acclamation.

The closest race was in Zone 4 (Edmonton and west) where Ron LaRoque defeated Leonard Gauthier by eight votes, 123 to 115. Also defeated in Zone 4 were Russel Plante with 76 votes, Everett Lambert with 18 and Michael Woodward with 16.

The biggest margin of victory was in Zone 1, where Gerald Thom, with 222 votes, defeated Harrison Cardinal (64 votes), Delphine Erasmus (18 votes) and Glenn Tremblay (13 votes).

Incumbent Jeff Chalifoux was returned by acclamation in Zone 5, and Roy Dumais was unopposed in Zone 2. In Zone 3 (southern Alberta, including Calgary), Joan Major-Malmas was declared the winner when her only opponent, Freda Martell, was disqualified because her Calgary Metis local had rejected her membership.

Martell had appealed to the annual assembly of the MAA in mid-March, and it approved her membership. But according to MAA Chief Electoral Officer Bill Haineault, the association's bylaws do not permit the

assembly to grant membership.

Haineault said the procedure for a membership rejection by a local is to appeal to the regional council, and then to the MAA board. Since Martell had not done that, she was disqualified.



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Former Chief Outraged By Settlement

by Rimmer Squareback

A former chief of the Fort Chipewyan Cree band has blasted Ottawa for robbing his people following a recent landmark land claim settlement.

The settlement, one of the largest in Canada, was signed late last year. The agreement gives the band \$24 million in cash and reserve land of about 5,000 hectares.

Former chief Lawrence Courtoreille is upset that the band also accepted an additional \$2.6 million in lieu of nearly 5,300 hectares. Negotiations had proven that the band was entitled to that land.

Courtoreille stepped down as chief of the Fort Chipewyan Cree band in 1984 after having negotiated with the federal government for a reserve for two years.

The former chief dismissed the settlement as robbery on the part of Ottawa.

Courtoreille is so fed up with the agreement he is attempting to make his own deal with Ottawa for land outside the reserve on the western tip of Lake Athabasca.

A parcel of land roughly 1,100 hectares in size near Fort McMurray is what Courtoreille wants for himself and his extended family of 16 persons. He has threatened to sue the federal government if he fails in his attempt to gain the land settlement.

This procedure has rarely been used before, and Ottawa appears dumbfounded at the thought of settling separate land claims

with individual band members.

Presently, Courtoreille is a vice-president of the Indian Association of Alberta.

According to current Fort Chipewyan Cree band chief Rita Marten, the settlement is favorable to the band. It will provide band members with economic opportunities they never had previously.

Gordon Benoit is another Chipewyan Cree

who has applied for land in severalty for his wife, and two children. Benoit applied for his separate claim nearly six years ago. While the federal government agrees he has a case, Ottawa and Alberta are embroiled in heated discussion as to who is responsible for providing land.

Courtoreille has been waiting since October of last year to have his claim settled.



M.A.A Leadership Review Rejected

By C.G. Wilson

A move to force a review of the leadership of the Metis Association of Alberta (MAA) was rejected at the group's recent annual assembly in Edmonton.

Denying that the resolution calling for the review was aimed at the current presi-

dent, Sam Sinclair, Ron LaRocque said in presenting it that it was intended to let the president know that he has to respond to the will of the people.

But Sinclair interpreted the resolution as an indirect attack on him that he didn't think was necessary.

Labelling the move a personality conflict, Sinclair said that his presidency has always been based on honesty and hard work, and nobody could deny that.

Sinclair had earlier announced that he will not seek re-

election when his term expires later this year. He has been president of the MAA for nearly eight consecutive years.

Among those voicing their opposition to the resolution if it was intended as a personal attack on Sinclair, was a former vice-president of the MAA, Joanne Daniels, who unsuccessfully contested the presidency against Sinclair in 1985.

Daniels said she would support the resolution only if it was intended to enhance the position

and make the president more accountable.

Paul Sinclair, MAA vice-president for Zone 5, noted that a mechanism is already in place to remove the president if he or she is not doing a satisfactory job.

A two-thirds majority was required for the resolution to pass. It was defeated 62 to 44.



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Treatment Centre In Chaos

by Diddles Micmac

A Lakeland addiction treatment facility appears to be the centre of some recent controversy.

Attempts have been made lately by dozens of angry Indians who want to make a boardroom shuffle of the facility. Through a steady stream of resignations and dismissals, the Indians claim the present management of the Bonnyville Indian-Metis Rehabilitation Centre is incompetent.

However, because several of those people who want the change are themselves past ex-

ecutives of the centre's board of directors, there is speculation that their attempts are merely to regain control of the board and impose a radically altered constitution.

The dissident group has been trying to get a vote of non-confidence in the present board of directors. They would then hope to dissolve the board and have the membership accept them as the new directors.

The centre, funded primarily by the government, is designed to treat native and Metis alcoholics who live in the Lakeland area. Those going to the centre attend a 28-day program.

The society list of the centre is comprised of about 80 members who pay a yearly fee of one dollar. By-laws for the centre dictate that a meeting of at least 25 per cent of the members can demand the resignation of the board of directors.

The government's anti-drug agency,

AADAC, funds the centre. However, primary responsibility for running the centre on a day-to-day basis belongs to the board of directors. AADAC does not get involved in the direct operation of treatment facilities like the Bonnyville Centre.

However, the funding agency is keeping a close eye on the centre. If it is decided the board of directors does not adequately represent the community, AADAC could very well withdraw the funding agreement.

The Societies Act states that a government organization such as AADAC will not fund groups that do not represent a fairly wide section of the public.

A cut-off of agency funding could spell disaster for the Bonnyville Centre, as the revenue from membership is just not enough to operate the facility.

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By G. C. Wilson

Alberta Liberal Leader Nick Taylor is unhappy that he was not invited by the Alberta Government to be an observer at the recent First Ministers' Conference on Aboriginal Constitutional Matters.

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Taylor Unhappy

He accused Jim Horsman, Alberta Minister of Federal and Intergovernmental Affairs of being "scared of other Alberta politicians who do not share his harsh and restrictive views of the rights of Alberta's Aboriginal peoples."

Taylor said he had asked Horsman to allow him to attend

the conference as an observer only. Every government was given observer passes and many distributed them to both native groups and opposition members.

"The Ontario Liberal government, for example, gave observer passes to representatives from both opposition parties to allow them to

attend the conference in person and learn of Native groups' concerns directly.

"I have discussed Aboriginal concerns with a number of groups in Alberta, but I would have appreciated the opportunity to hear and speak privately with other Aboriginal groups from across the country."

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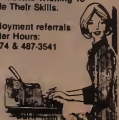
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Aboriginal Unity Peaks At FMC In Ottawa

by Everett Lambert

The premiers were probably flying home thinking they left a bunch of disgruntled Natives.

But little did they know they left a room full of Natives who have been pulled tighter together as a result of an FMC which failed to entrench Native self-government in the constitution.

The best meeting at the whole conference took place after the FMC was over, and out of the intensive glare of the cameras.

This was a debriefing session put on by the Assembly of First Nations (AFN). Actually, it was more like a spiritual gathering than a debriefing session.

But man, the feeling in that room was one of the best I have experienced as a Native person. Especially a Native person who, like other Native people, wants so very much to see unity among our people.

Just before the failed FMC ended you could "slice" the tension in the Ottawa Convention Centre. But here, everyone

was smiling and so very happy to be in a room filled with Native people of every stripe and kind.

On the stage were the leaders of all four aboriginal groups: the AFN, the Inuit group, and the Native Council of Canada, which represents Metis and non-status Indians. They spoke about how they admired each other for all sticking together through the intense and pressured negotiations. At any time one of them could have broken file and accepted a watered down solution put forth by the Canadian governments.

Champagne was cracked and we toasted each other for the good things about Native life.

A columnist from an eastern Native paper stepped up to the podium and made a special toast to the gathering. He was one of the group who had walked 500 miles as a protest to the conference. He said, "Let's have a toast because, hey, we got class."

After the leaders finished giving their



Joe Mathias, B.C. Chief, Assembly of First Nations

"debriefings" some of us ran around getting autographs on a poster distributed by the Inuit committee. You should see the

autographs on these posters. Mine has x's from Gerry Potts, an Ontario AFN chief, Harry "The Dog" Daniels, and Olive

Dickason, a Metis Professor from the University of Alberta. Not to mention Jim Sinclair and George Erasmus. Inuit leader

Zebedee Nungak walked around in a Metis sash.

So, I say, first ministers, or anyone who is looking forward to having to deal with Native people, you're dealing with a group of people who are increasingly proud of who they are, and who are also looking over the hill to see if those other natives have anything in common.

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Indians Could Control Yukon Politics

by Peter Racey

The Yukon Territory is nearing the day when the territorial government will be controlled by Indians.

A by-election in the Yukon Territory could very well see the emphasis shift to natives if an NDP candidate — Danny Joc, an Indian who was once chief of one of the two bands in the area — wins.

The chances look good that Joe will win the by-election, because two-thirds of the voters in the riding are Indians.

If Joe does win, the NDP will have a majority in the territorial legislature with just nine seats — and five of those nine seats will belong

to Yukon Indians. Although the Yukon's population is 75 per cent white, the possibility exists that just five Indians will control the territorial government.

An Indian-controlled Yukon government could spell numerous changes for the territory — much like the changes that are in the works in the Eastern Arctic because of the new-found power afforded the Inuit people. One of the initial changes could see the emergence of traditional Indian names for many of the existing cities and communities.

Yukon Indians lost control of the territory a good number of years ago when gold was discovered. As a result, the territory was virtually overrun by thousands of miners, prospectors, gamblers, saloonkeepers, and settlers

rushing to the fabled Klondike popularized in the writings of Jack London.

The pattern of settlement that occurred in the Yukon may have been somewhat different from other areas, but the result was, no doubt, the same: the subjugation of an indigenous people to the white man's methods.

However, the political irony is that now an opportunity may exist that a handful of native Yukon people will control the legislative happenings in their homeland for the first time since the onslaught that began those long 89 years ago with the gold rush.

With the results of the by-election, an entirely new era could be opening up for the people of the Yukon territory. For some, this new beginning is a long time coming.

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Tradition Has Weight

A dispute between the Westbank Indian Band and mobile home park operators on the reserve is reducing the amount of business.

The conflict has given rise to a royal commission of inquiry into the band's financial affairs, and one owner-operator told the commission that his park has seen an increased vacancy rate since the dispute began more than five years ago.

Jack Alexander,

owner-operator of Pineridge Estates, also agreed with lawyer John McAfee who suggested the uncertainty of the current inquiry's outcome is further affecting business.

McAfee is the attorney for former band councillors, including past chief Ron Derrickson.

Alexander told the commission the dispute arose when his rent was increased — without negotiation — by more than

20 per cent when his five-year lease with Derrickson expired in 1981. Another hefty increase was proposed in 1986 for the next five-year period.

When cross-examined, however,

Alexander admitted he was expecting a rent increase in 1981 after a rise in land values from the time he signed the lease in 1976. He wasn't ready for such a large rental increase, though.



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SEASON'S
GREETINGS
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Natives Win Alberta Film Awards

By G. C. Wilson

An exceptional Native actress, and films with strong native content were big winners at the 13th annual Alberta Motion Picture Industries awards dinner in Edmonton March 21.

The winning actress was Anzac-born and Alberta-raised Tantoo Cardinal, a Metis actress with a long history of struggling for success. She was chosen for her performance in "Loyalties," a film about the relationship between a Metis woman (Cardinal) and the English wife of a doctor.

"Loyalties" also won the AMPIA awards for best drama over 30 minutes, for best director (Anne Wheeler) and best script (Sharon Riis).

Earlier in the week it had failed to win Canadian Genie awards in those same categories, although it did win a Genie for best costume.

"Loyalties" also featured Native actress Rose Martin as Tantoo's mother (her first film role) and Tom Jackson, the native singer, songwriter, actor and broadcaster from Winnipeg.

The "Loyalties" role also won a best actress award for Cardinal at the American Indian Film Festival last year.

Another winner at the AMPIA awards was "Beyond the Bend in the River," a documentary on Slavey Indian country singer Harry Rusk, which was awarded a "special jury award."

A joint production of the Canadian Broadcasting Corporation (CBC) and the Aboriginal Multi-Media Society of Alberta (AMMSA), it was produced by the CBC's

Rossi Cameron in co-operation with AMMSA's Rocky Woodward.

The award is the icing on the cake for the project, which Rusk and Woodward struggled for years to bring to reality.

The film traces Rusk's dramatic story from his boyhood on a reserve near Fort Nelson, B.C., through his time in the Charles Camell Hospital in Edmonton where he spent several years recovering from tuberculosis (and where a visit from country music legend Hank Snow inspired his music career) to his achievement as the first Indian to perform on the Grand Ole Opry in Nashville, Tennessee.

Another AMMSA co-production (with CFRN-TV) in which Woodward was involved, "Music of the Metis," was also nominated for an AMPIA award, but did not win.

Another big winner at the AMPIA awards which had a native angle was the National Film Board production "Long Lance," a documentary about Chief Buffalo Child Long Lance, portrayed by Edmonton actor Edmund Manybears and based on the book by University of Calgary professor Donald B. Smith.

"Long Lance" won AMPIA awards for best documentary, as well as best non-dramatic direction (Bernie Dichek and Jerry Krepakevich), best non-dramatic script

(Bernie Dichek and Donald Bretton), best cinematography (Jim Jeffrey), best musical score (Roger Degan) and best editing (Peter Svab).



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Alberta Native Education Policy Announced

By G.C. Wilson

A new Native Education Policy was announced in the Alberta Legislature last month by Education Minister Nancy Betkowski.

The announcement also included the designation of \$4 million for Native education projects and the development of curriculum resources for Native education.

Betkowski introduced the new policy as a "commitment to making significant improvements in the education of Native children." She emphasized that the policy had been developed in consultation with Native people.

The long-awaited policy, initiated by the previous education minister, Dave King, in November of 1984, proposes the development and delivery of programs and services which will:

- provide "enhanced and equal opportunities for Native students to acquire the high quality

ty of education in Alberta:"

- challenge Native students "to learn and perform to the best of their ability."
- provide opportunities for Native students "to study and experience their own and other Native cultures and lifestyles."
- provide opportunities for Native people "to help guide and shape the education of their children."
- provide opportunities "for all students, Native and non-Native, in Alberta's schools to recognize and appreciate our various Native cultures, and their many contributions to our province and society."

In announcing the policy, Betkowski emphasized that it was developed in consultation with Native people, and said she "would like to acknowledge and thank the literally hundreds of Native parents, Elders, associations and groups who presented their views to the Native Education project team on what should be done to develop appropriate policy for Native education."

"I feel strongly that a policy for Native education must reflect the views, the goals, and most importantly, the commitment of Native people," the education minister said. "I believe this policy statement achieves the aim and will guide all of us, especially Native people, in ensuring the Native children receive an excellent education."

The Native Education Project team responsible for the development of the new Native Education Policy in consultation with the Native people of the province included two Native people who are Alberta Education staffers — Pearl Calahasen and Bernie

Makokis — as well as Merv Kowalchuk, and the director of the project, Dr. Ralph Sabey.

The guidelines for their activity came from the recommendations of the 1982 Education report, "Native people in the Curriculum," as well as the strong recommendations of the 1984 Ghitler Report on Tolerance and Understanding.

The 1982 report recommended that:

1. Native people and organizations be given specific opportunities to develop and diversify the approved lists of social studies learning resources, and
2. Teachers and community agencies that have developed Native education materials of high quality for local use be approached by Alberta Education to consider the distribution of those materials at the provincial level.

Action on those recommendations was not restricted to the development of policy. In the interim, the development responded to other recommendations of the "Native People in the Curriculum" report by removing outdated and/or offensive social studies resources from the authorized learning list, redeveloping other resources and instituting a more stringent approval process.

In addition, 14 projects were launched to develop social studies learning resources for and about Native people, with Native people and school jurisdictions directly involved in that development.

"I believe that we are making significant progress toward our goal of providing an excellent quality education for Native children. In addition to the tremendous amount of work involved in developing the policy, work

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Lubicon Band Getting Serious

The 1988 Winter Olympics in Calgary may be in jeopardy if the Lubicon Lake Indian Band is denied the right to control a section of land on its reserve.

The Alberta Indian band has threatened to stop the Calgary Olympics with a court injunction if the federal government reneges on a promise to award control of the reserve land to the Lubicon Lake Band.

In Ottawa recently, band lawyer James O'Reilly told a parliamentary committee that the Lubicon Lake group is prepared to make an injunction application if they do not win the right to control the reserve land.

The band stakes its claim to the reserve land because of a promise made more than forty years ago by the federal government, O'Reilly

said. However, the issue remains unsettled at this stage.

On the possibility of the band forcing the cancellation of the Winter Olympics, O'Reilly told the committee: "I think it may well be possible, on the basis that the Lubicon Lake people have had their way of life destroyed and have had what we think is cultural genocide inflicted upon them."

"That should give grounds for allowing the court to consider that Games which are supposed to promote peace and friendship perhaps should not be held," O'Reilly said. "The two values are totally inconsistent."

However, O'Reilly stated that an injunction application is not the route the band wishes to take. The band would rather have the federal

government act upon its original promise to give the Lubicon Lake people title to the reserve land.

The Lubicon Lake band is also attempting to persuade American and European museums not to make donations to a native cultural exhibit planned by Calgary's Glenbow Museum as part of the Olympics.

The exhibit has corporate sponsorship from oil companies, and, as band chief Bernard Ominayak told the committee, it is oil and gas companies with exploration leases on the reserve land that have destroyed the band's traditional way of life.

Ominayak claimed the Lubicon Lake Band never surrendered aboriginal title to the land because it did not sign Treaty 8 with the federal government in 1899.

Ominayak and band advisors have visited centres throughout Europe to persuade sports organizations and athletes not to attend the 1988 Winter Games.

Legal action would inevitably involve the Lubicon Lake Band with not only the federal government — official sponsor of the 1988 Winter Olympics — but also several Olympic committees.

O'Reilly said: "So it may mean quite a number of legal actions in order to block the Games; but we're prepared for that."

Education From Page 8

has progressed on preparing a series of new textbooks in cooperation with Native people and school boards," Betkowski said.

And she singled out two examples — "The Peigan: A Nation in Transition," and "The Land Of The Bloods," as "excellent examples of cooperation between school boards, Native people and Alberta Education."

"These classroom textbooks," she said, "will help all children to have a better understanding of the history, culture and contributions of Native people in our society."

As for the \$4 million designated for Native education, the minister said that this money has been retained from the Educational Opportunities Fund to be "redirected more precisely to Native education projects and learning resource development."

"These funds will be allocated to school boards which have significant numbers of Native students in their schools."

Betskowsky said she was pleased the "the high priority that the province place on high quality education can be recognized in the Native Education Policy" despite the pro-

vinces current tight financial situation.

She emphasized that "this policy and the funds involved do not infringe on the federal responsibility for the education of Native people on reserves." Rather, she said, they focus on "enhancing educational programs for Native students who attend provincial schools."

"It is important to note," she said, "that the Native Education Policy and the directions undertaken in learning resource development are a major innovation in the education of Native children. The partnership of Native people, school boards and the province of Alberta will ensure that we will be able to look to the education of Native children in this province with a sense of pride."

"Alberta leads the way in taking action to encourage Native people to work with school boards in improving Native education. I am grateful for their help — their continued participation and commitment are essential to the success of this policy."

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Old Age Security Pensions Going Up In April

by Dick Raborne

EDMONTON — Federal Old Age Security, Guaranteed Income Supplement and Spouses's Allowance benefits will be increased in April to keep them in line with the cost of living, Health and Welfare Minister Jake Ebb announced today.

The universal Old Age Security pension (OAS), paid to people 65 and older, will rise to \$300.34 (from \$297.37) a month in April, May and June.

The maximum Guaranteed Income Supplement (GIS) will increase to \$356.94 (from \$353.41) for a single person and for a married person whose spouse does NOT receive an Old Age Security pension or a Spouse's Allowance.

The maximum Guaranteed Income Supplement will increase to \$232.47 (from \$230.17) for each married person whose spouse also receives an Old Age Security pension and for a married person whose spouse receives a Spouse's Allowance.

The maximum Spouse's Allowance (SPA) — paid to low-income people between 60 and 64 who are married to GIS recipients — will increase to \$532.81 (from \$527.54).

The maximum Widowed Spouse's Allowance (WSA), paid only to low-income

widowed persons aged 60 to 64 who reside in Canada and meet the basic residence requirements, will increase to \$588.24 (from \$582.42).

The benefit amounts for GIS, SPA and WSA vary according to recipient's income during the previous year. *Applications for the GIS, SPA and WSA must therefore be resubmitted each year.* Applications were mailed to more than 1.5 million recipients in January. These must be returned by March 31 to avoid any interruption in benefits.

Benefits for applications received and approved after the end of March will be paid after they have been processed. $\frac{3}{4}$ Payment will be retroactive to April.

All these benefits are adjusted every three months based on recent changes in the Consumer Price Index, Statistics Canada's measure of inflation.



Band Looks To Oust Chief

by Tzaudi Leadbelly

In what the Indian and Northern Affairs has termed "an internal matter between chief and council," members of the Fort McMurray Indian Band are petitioning for a new chief.

Several Fort McMurray band members are seeking the immediate dismissal of current chief Robert Cree for allegedly misrepresenting the band.

The acting district manager for Indian and Northern Affairs has been informed of the intended ouster of chief Cree, but, unless the charges can be substantiated, the matter will have to be settled by Cree and the two band councillors.

The Fort McMurray Indian Band has 170 members on the Greigore Lake Reserve. Those members who have signed the petition allege that the chief withheld information from the

band to further his own self-interests.

The petition signers also allege a possible mismanagement of band funds.

The petition states: "Overall, band members feel Robert Cree is incapable of accurately representing the band's financial and other interests."

Cree has no intention of bowing to the whims of some band members, and he plans to fight the allegations brought before him.

The chief doubts the legal validity of the petition, and he believes that some of those people who signed the petition will not be full-fledged band members until a new federal law revamping membership codes into effect this summer.

The presence of the petition on the Greigore Lake Reserve has created a potential powderkeg of controversy. There are some petition-signers on the reserve who now fear for their safety. Some band members have contracted the RCMP for safety reasons.

The police have confirmed that they are aware of the situation. However, the RCMP can take little action unless something happens on the Greigore Lake Reserve.



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The Council consists of ten members and is chaired by Bob Elliott, M.L.A. for Grande Prairie.

Groups or individuals interested in making submissions at the Nampa meeting should contact Council member Ted Sonntag in Manning at 836-3955 or the Northern Development Branch in Peace River at 624-6274.



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Hobbema Bands Sue On Rupert's Land

By G. C. Wilson

The four Indian bands at Hobbema have gone to court to force the federal government "to sit down and negotiate more meaningful self-government and control of resources," according to their lawyer, Thomas Berger.

The action was taken just prior to the First Ministers' Conference in Ottawa which was supposed to achieve a similar goal but ended in failure.

The suit is based on the bands' contention that the government has failed to live up to promises made 117 years ago in the Rupert's Land Order of 1870 in which control of most of the prairie provinces, as well as large chunks of northern Ontario and Quebec, was turned over to Canada by the British Crown.

Vancouver-based Berger, a well-known specialist in Native rights cases who first came to prominence as commissioner for the Mackenzie Valley Pipeline Hearings, said at a press conference just prior to filing the suit that if the action was successful, the federal government will be required to provide rights to self-government and resources far beyond what they have to Indians in the area that was formerly Rupert's Land.

Melvin Potts, chief of the Montant Band, told the press conference the suit was "not asking for the moon, we just want what is

rightfully ours." He said it is critical that Indian bands have more land because their populations are steadily growing and reserves are becoming more and more crowded.

Potts said his band now has only 15 acres per person of reserve land, a lot less than the land of entitlement of 128 acres per person promised when Treaty 6 signed (in 1876).

The situation is even worse for the Ermineskin Band, which has only two acres of reserve land per person, Chief Arthur Littlechild told the press conference.

When a reporter asked Chief Potts "how big is Indian land?" he replied, "All of Canada. We had the land first. We were shot in the back and put on reservation."

Potts added that the Canadian government has "corroded out Treaties. They have taken our hunting rights and most of our land away. (But) as long as we hold our culture, they'll never take that away from us. They try to assimilate us, but that's what they'll never do."

Louis Bull Band Councillor Theresa Bull said Indians "have to adapt to the white population and still maintain our culture," and that reserves have helped to preserve Indian culture.

"For us the lands were set aside, labelled as reserves. We maintained our culture, language and identity because we were huddled together on reserves."

The foundation for the suit is found in the resolution passed by the Canadian Parliament on May 28, 1869 accepting responsibility for the Indian tribes in the Rupert's Land territory as part of the transference of the territory from Queen Victoria to Canada. That resolu-

tion states that "upon the transference of the territories in question to the Canadian government, it will be the duty of the government to make adequate provision for the protection of the Indian tribes whose interests and well being are involved in the transfer."

The suit also contends that the federal government "has failed to live up to the requirements of international law, specifically the United Nations International Covenant on Civil and Political Rights, 1966, which was ratified by Canada in 1976."

If the suit is successful, all Indian Bands in the territory could benefit because it argues that the Canadian government has a "constitutional obligation" which applies to all the Indian tribes or bands of Rupert's Land.

The suit has the support of the Indian Association of Alberta (IAA). "We (the IAA) have called for this kind of action, but did not have the dollars to pursue it," says IAA Treaty 6 Vice-President Percy Potts, who admits that the IAA could not take such action because its funding is not for that purpose, and because it's hard to bite the hand that feeds you."

Potts says the Four Bands should be commended for taking the initiative. "If the suit is successful, it will elevate the standard of living of Indian people. If unsuccessful, they have nothing to lose."

The case is expected to take five years to "run its course" through the various levels of the court system, Berger says, and will likely proceed to trial in the winter of 1988-89.

Berger is also representing the Manitoba Metis in a case based on promises made to them in the Manitoba Act of 1870, but says the two cases are quite distinct and separate.

International Plea



A woman Indian chief from the Northwest Territories says the country's 580 aboriginal chiefs should bring Canada before international courts for breach of Indian sovereignty.

Cece McCauley is leader of the Inuvik band, a small community on the Beaufort Sea about 1,800 miles northwest of Edmonton.

In a prepared statement delivered late last month, McCauley noted that the Royal proclamation of 1763, the cornerstone of the Constitution, says settlers can acquire sovereignty only if they get the informed agreement of Canada's sovereign indigenous peoples.

She also remarked that all negotiations in the future, whether on the political development of the North, or the definition of aboriginal rights in the Constitution, must recognize the sovereign status of indigenous peoples



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B.C. SPOTLIGHT

Defence Group Furious Over Fishery

by Peter Racey

The Pacific Fishermen's Defence Alliance is up in arms over the prospect of commercial fishery allocations being given to B.C. Indians as a means of settling land claims.

The alliance believes that if there is a debt owed to Indians, all Canadians

should share in that responsibility rather than just commercial and sports fishermen.

The alliance is a three-year-old umbrella organization representing several B.C. fisheries groups. Nearly 80 per cent of the catching capacity of the B.C. fleet is represented by the alliance. Not included in the organization is the United Fishermen and Allied Workers' Union, or native groups.

The alliance is against what it sees as a new type of B.C. fishery being started by natives: an up-river commercial fishery. Currently, up-river native fisheries are associated with food fisheries only. The

alliance has no objection to a legitimate food fishery. However, up-river commercial fishing is "entirely inappropriate," according to a spokesman.

Presently, the Nanaimo Indian band has a food fishery on the Nanaimo River. It is only open for a specified period each fall.

The alliance believes the commercial use of up-river fish would have serious consequences for the price of landed fish and the reputation for quality of Canadian salmon.

Many Nanaimo-based trollers are able to sell — on the west coast of Vancouver Island — good quality sockeye for \$4 per

pound. However, native-caught fish from the Skeena were being sold illegally for \$2 per fish.

An alliance spokesman said that while stream-caught fish were suitable for a native food fishery, the fish did not smoke

or freeze well and generated a low-grade canned product. This is because Pacific salmon change their characteristics on entering fresh water from the ocean.

An added concern of the alliance is reallocations which

would be necessary if this up-river commercial user group was to be created. It would almost certainly mean allocations of the three existing user groups — commercial, sport, and the existing native fishery — would be cut back.

Innocence Proven

by Peter Racey

The wrongful accusation and searching of an Indian chief in an alleged shoplifting incident has resulted in the Smithers RCMP and the store clerk footing the bill for a tribal feast.

Forsythe, just before Christmas 1984, had been accused and searched in full view of all passerby on the main street of downtown Smithers. Forsythe's daughter also was accused and searched.

County court judge Harry Boyle said: "According to her custom, she (Forsythe) must hold a feast for her clan to absolve herself of the shame cast upon her

by these circumstances — a shame which lies upon her despite her obvious innocence."

The judge awarded Forsythe \$2,000 to cover the Wolf clan feast, and a further \$1,000 to compensate her humiliation before non-natives. Nancy Forsythe was awarded \$400.

For failing to act with reason, caution, and discretion, Boyle found the RCMP and the store clerk liable for damages. The Smithers RCMP will pay \$1,700; the clerk and employer will pay \$1,250.

Judge Boyle said: "Mrs. Forsythe is an honourable and respected woman of distinguished lineage

who was wrongly identified. Both were publicly humiliated through no fault of their own."

"There is nothing to contradict the evidence that the hurt and embarrassment lasted for months, and there is nothing to contradict the sense of shame brought upon Mrs. Forsythe and her daughter."

In the course of the proceeding, it was not even proven to the satisfaction of Judge Boyle that a theft had actually taken place at the store in question.

Therefore, justice has deemed that the Wolf clan will be party to one very sweet and delectable feast in the near future.



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Merritt O.K.'s Heritage Showcase

by Diddles MacMac

The city of Merritt has taken the first steps in the development of a native heritage village that should well preserve the cultural integrity of Nicola Valley Indians.

At a recent city council meeting, agreement was reached to proceed with the \$1.27 million heritage village. The project will be developed in conjunction with a new information centre at the southern interchange of the Coquihalla highway.

Council reached the decision to proceed with the project once it was determined that the development would serve as a catalyst for the burgeoning tourist potential of the Merritt area.

The heritage village will sit on approximately three acres of land directly between the highway and the visitors' centre. Plans for the project show that the hub of activity for the village will either be a traditional log roundhouse or an amphitheatre. Also, a restaurant serving traditional native cuisine is to be constructed.

Those visiting the heritage village will be treated to performances of traditional native dances, and there will be an area designed for commercial enterprises willing to sell native crafts and souvenirs.

Plans also include a log cabin dedicated to the life and times of the notoriously sagacious outlaw Bill Miner; a ceremonial sweat house; a collection of Indian teepees; and a log

building chock-full of archeological and historical artifacts of the native people.

During the summer months, visitors will be entertained by a display of folklore in which a small hill to the southwest of the village will provide an entrance for Indian braves in full dress who dash into the scene on horseback and engage in some friendly rivalry with the settlers.

Merritt city council is pursuing a good number of regional and federal funding sources for the project. The Nicola Valley Indian Administration has already allotted \$6,500 in funding for the initial project proposal.

Alderman Tom Newell is a strong proponent of the project, and he told council:

"This will be a beacon on the road where the traffic is. If we can keep the cultural integrity of the project, I think it could be one of the best in North America."

"However," Newell said, "I don't think the question should be how much it's going to cost the city if we proceed, but rather how much it's going to cost if we don't do it."

Newell recommended that the city enter into a contract with the Nicola Valley Indian Association for management of the heritage village.

If the development proceeds with no delays, the construction phase would be approximately three months. A target date for completion has been set for early July.



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Tougher Environment Controls Demanded

by "Sleepy" Jim Estes

Several groups, including native leaders from British Columbia, recently appeared before the federal House of Commons' fishery committee in efforts to better protect the Strait of Georgia's trolling industry.

The various groups met with the federal committee to insure that proper attention is given to issues that will insure the gulf fishery become a growth industry.

Chief Simon Lucas of the B.C. Aboriginal Council appeared before the committee and called for tighter environmental laws and better management of the food fishery.

The gulf trolling industry is suffering from

what Lucas called "the white man's attitude" to resource management and development.

The committee was besieged with testimony that the Strait of Georgia's salmon industry is struggling for survival against pollution, mismanagement, and exploitation.

In a positive move, the federal committee supported the testimony given by the representatives of the threatened Strait of Georgia trolling industry. The committee approved a motion urging Fisheries Minister Tom Siddon to provide immediate assurances to gulf trollers that their industry will be maintained.

The gulf trolling industry has been economically stable until recently, the committee was told. However, the industry has undergone "dramatic" changes because of such factors as the salmon treaty with the United States, salmon farming, sport fishing, and habitat degradation.

Information presented to the committee indicated trollers working the Strait of Georgia are now living close to the poverty line. While income per vessel increased slightly last year — due to the large run of sockeyes —

estimates for 1987 income per boat is expected to return to the 1985 level of \$13,500.

Industry representatives are concerned that chinook allocations are too small and the seasons are too short.

The short seasons, the committee was told, often present trollers with a "mid-season crisis."

"It's virtually impossible to design a season around such a low quota," a spokesman said. "Longer seasons for coho and sockeye, and higher allocations, are needed."

Claims that the chinook is in danger of being fished out were labelled as "sensational" by a trolling industry representative.

"It's not telling the story accurately," he said. "The problem is with mismanagement of the resource, not with the fishermen."

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Natives Have A "Spiritual" Claim To Land

by Peter Racey

Indians in British Columbia, while continuing to seek land settlements, do make a claim to own the province in what one native leader termed a "spiritual" sense.

According to George Watt, chairman of the Nuu-chah-nulth Tribal Council, when natives speak of owning British Columbia they mean it in a spiritual rather than a strict legal sense.

Watt addressed a delegation of the United Fishermen and Allied Workers' Union at that group's annual convention, and he said: "Of course we own it, we'll always own it, because this is where our roots are."

However, Watt continued by saying: "But our ownership isn't in the sense of a real estate ownership like people think, and not in the sense of ownership that you dominate other people. It happens to be more spiritual than owning material things."

Watt suggested that for Indians and non-natives to co-exist in Canada, then it is best for the ownership claim to be seen in this "spiritual" sense.

"Think of it in those terms; and get on with what we're really talking about, and that's how we're going to co-exist in this country," he said.

Watt had strong words for both non-native and native people involved in the process of land claims negotiations. Non-native businessmen use scare tactics to turn public sentiment against the negotiations, he said.

Watt also criticized some native leaders who take the "lock, stock and barrel" approach to claims. He would prefer to see reasonable negotiations.

"I'll fight any Indian leader who stands up and says we should go ahead and take everything and say it's all ours and don't give a damn about anyone else."

In order to avoid resentment of natives by non-natives in the settlement of lands claims,

Watt stressed that the two sides must sit down and negotiate in a civil, intelligent manner.

Watts stated that the B.C. Court of Appeal ruled recently that native people have an aboriginal fishing right that takes precedence

over sport and commercial fishing groups.

However, rather than waste energy arguing over existing fish, groups should work together to improve stocks and stop degradation of water resources, Watts said.

Tradition Has Weight In Court Of Law

In a history-making decision late last year, British Columbia's highest court affirmed that Indians have definable, common-law rights that flow from their traditions and cultures.

The decision recognized Ronald Edward Sparrow's aboriginal right to fish for food from the Frazer River — just like his ancestors had done for centuries. It was determined the practice has a history of nearly 1,000 years.

In a province where discussions over Indian rights rise and fall in angry waves of political action and re-action, Chief Justice Nathan Metetz and a full panel of B.C. Court of Appeal judges set a legal high-water mark and unquestionably made history.

The judgement in the Sparrow case decidedly contradicts the fiercely defended contention of the B.C. government that native people have no rights to their ancestral lands except those granted by the European settlers of North America.

Seen in the Sparrow case is a much-altered historical understanding of Canada's Indians, and an acute awareness of the present-day politics of native

rights.

Also, the decision of the judges repudiates earlier B.C. Court of Appeal rulings that reveal a perhaps unconscious ignorance of native history and contempt for native culture.

Meanwhile, although the court found that Sparrow has every right to fish, it also ruled that he is still subject to federal fishing regulations. Indian Band lawyers, chasing self-government and freedom from federal regulation, see that decision as a defeat.

Justice Metetz and his court disagreed with Sparrow's claim that since the Canadian Constitution Act of 1982 affirmed aboriginal rights, he (Sparrow) was no longer subject to federal regulations.

Sparrow had been charged May 25, 1984, with using a salmon-fishing net three times larger than allowed under the federally issued Indian Fish Food Licence.

While the Sparrow decision does provide a neat historical landmark, it does not resolve the larger questions of native sovereignty or title to the vast territories claims.

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Art Exhibition to Feature Work By Jane Poitras

By Susan Brown

"Dazzling" is the word Dr. Knut Vik uses to describe the latest work of Native artist Jane Ash Poitras.

The work will be featured at a solo exhibition which opens in Edmonton May 1.

Dr. Vik expects exceptional interest in the exhibition because of the artist's growing

recognition and acknowledgement, but also because of the strength of the new work.

His expectations are just the latest of a series of events in Poitras' career since she graduated from Columbia University in New York City two years ago with a Master of Fine Arts degree.

Public acknowledgement came to Poitras while she was still in the Bachelor of Fine Arts Program at the University of Alberta, through awards and purchase of her work for prestigious collections. It increased in the two years she was in New York.

In the short time since she left Colum-

bia, her success has grown, and the recognition and acknowledgement has widened to new areas nationally and internationally.

This year is already heating up as the best year yet for the busy artist.

She is one of four top Native artists featured in an exhibition called "Stardusters," which will be touring across Canada this year. Now at the Burnaby Art Gallery, it has already drawn positive response in Thunder Bay and Regina.

That show will be at the Southern Art Gallery in Lethbridge from July 1 to August 9, at the SWA Gallery in Ottawa from August 23 to September 20, at the Musée du Bas-Saint-Laurent in Rivière-du-Loup, Quebec from October 1 to November 15, and at the Centre culturel, Université de Sherbrooke, Sherbrooke, Quebec, from November 22 to December 22.

The other artists featured in "Star-

busters" are Joane Cardinal-Schubert of Calgary, Edward Poitras of Regina and Pierre Sioui of St. Marc-sur-le-Richelieu, Quebec.

Jane Ash Poitras is also one of the artists featured in an exhibition of the work of Canadian Native artists now showing at the Southwest Museum in Los Angeles, dubbed the Los Angeles Celebration of the Canadian Contemporary Native Art.

Other Alberta artists featured in the exhibition include Alex Janvier, Norval Morrisseau and Joane-Cardinal Schubert.

July 15, a solo exhibition featuring the "Sweat Lodge" series of black and white etching will open at the Museum of Anthropology at the University of British Columbia.

Prints from this series, created by Poitras when she was in New York, have been exhibited in New York at the Brooklyn Museum of Fine Art and in other exhibitions, at the

Metropolitan Museum of Fine Art in Tokyo, Japan; in Spain in Brazil and throughout North America.

Prints from that series are in a number of important collections including the Brooklyn Museum, and have won several awards.

In addition to producing art, Jane Ash Poitras is in demand as a speaker and lecturer, and she is now in the process of researching and developing a course on Contemporary Native Art for the School of Native Studies at the University of Alberta which is scheduled to begin in January 1988.

The solo exhibition at the Vik will include a variety of new work.

The Vik Gallery is at 10129 104 Street in Edmonton. The Jane Ash Poitras exhibition opens at 7 p.m., May 1 and continues through May 20.



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Some Movement In Land Stalemate

by "Sleepy" Jim Estes

Proposals are being considered that will bring the Lubicon Lake band and the federal government back to the negotiation table concerning a troublesome land claims issue.

Talks between the government and the Alberta Indian band broke off last year, but a former land claim negotiator E. Davie Fulton has offered to "do anything to help" restart negotiations.

At a recent meeting with a parliamentary committee in Ottawa, band lawyer James O'Reilly said the Lubicon Lake people were prepared to stop the 1988 Winter Olympics with an injunction if they did not receive title to reserve land.

However, in a move that could prevent that action, band chief Bernard Ominayak has asked that Fulton be officially appointed as a third-party mediator in the dispute.

Before talks broke off last year, Fulton prepared a discussion paper that indicated the Lubicon Lake band was entitled to more than 80 square miles of reserve land. Also, Fulton's document appeared to support the World Council of Churches' charges in 1984 that oil and gas development of the reserve land could have detrimental effects for band members.

For the band to resume negotiations with Ottawa, Ominayak said the band wants assurances that Fulton's document will be used as a guideline.

O'Reilly -- one of Canada's foremost native lawyers -- recently received a letter from Indian Affairs minister Bill McKnight acknowledging the band's offer to resume negotiations based on Fulton's document.

Ominayak termed McKnight's letter

"another political tactic designed to get him beyond the pressures of the moment, and not a genuine initiative."

The band, Ominayak claimed, is prepared to let McKnight prove them wrong. The band has only sought to have several safeguards established before entering into a new set of negotiations. The Lubicon Lake band is not prepared "to waste more precious time, further jeopardizing our survival as a people," he said.



Direct negotiations between the Indian band and the federal government would be an initial step in the process, according to Fulton. It is hoped that at some point the Alberta government would join in the talks.

Fulton told the parliamentary committee that blame for the delay in negotiations rests on the federal government. The government must be ready to be flexible, according to Fulton.

Amid The Flowers

by Loretta Miskennack

I sit amid the flowers
during the twilight hours.
Thinking of you
and feeling very blue.
Wondering where you are.
Knowing that it's far.

Do you remember me?
The way we used to be.
The love we shared,
of secrets bared,
of love we lost,
and what it cost.

A past I could forget.
So I could look ahead.
Memories leave me in peace.
Fly away, cease!
Leave me amid the flowers,
during the twilight hours.



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Metis Election Results Disputed

EDMONTON - The election of ron LaRoque as Zone 4 board member for the metis Association of Alberta has been challenged by his closest rival, Leonard Gauthier.

Unofficial results of the March 30 election show LaRoque with 123 votes and Gauthier with 115. Also contesting the Zone 4 seat (with their results in brackets) were Russel Plante (76), Everett Lambert (18) and Michael Woodward (16).

In a letter to MAA Chief Electoral Officer Bill Haineault, signed by Gauthier and Woodward, a number of concerns are expressed in support of a request to disqualify LaRoque and Lambert. According to Haineault, however, there is no basis for disqualification.

MAA President Sam Sinclair says the complaints will be investigated, and the matter was to be discussed at the next meeting of the MAA board, scheduled for April 7.

Noting that LaRoque was chief electoral officer up to two months prior to the election, the letter says he was privy to informa-

tion the other candidates did not have. Haineault says there is no problem because LaRoque resigned prior to the close of nominations February 27, and that any information he was privy to was available to any other candidate.

The letter also charges that LaRoque should be disqualified because he was employed in the electoral office the week prior to the advance polls. Haineault said LaRoque did work for three days programming the computer to obtain electoral list because there was no one else who could do it, and that there were no improprieties because he did not have access to the ballots or ballot boxes.

Haineault also confirms the letter's statement that prior to the election, LaRoque sought the support of other Zone 4 candidates to obtain an injunction to declare the election invalid.

Finally, a subsequent letter from Gauthier asks for an investigation into the reason for the results from the Gunn polling booth being late. Haineault admits that the count from that poll (which gave 11 votes for LaRoque and 7 votes for Plante) was not received until 3 p.m. March 31, the day after the election. He stresses, however, that there were no irregularities, and he sees no need for an investigation.

PTNA Looking For Recognition

by Peter Racey

Pope John Paul may soon be speaking up for the rights of Prairie Indians in Canada.

The Indian Association of Alberta would like the Pope to intervene on behalf of prairie Indians denied representation at the constitutional talks on aboriginal rights.

The appeal was made recently by the Alberta association and the Federation of Saskatchewan Indian Nations following remarks made by Prime Minister Brian Mulroney.

In a telex to the Pope, association president Gregg Smith said: "For the past two years, the Prairie Treaty Nations Alliance has attempted without success to become a participant in the discussions."

"We have attempted repeatedly to meet with the Prime Minister and several of his senior ministers; but we have been ignored."

The alliance is requesting two seats at the latest round of talks on aboriginal rights.

Mulroney has reacted angrily to criticism by Glenn Babb, South Africa's ambassador in Ottawa. Babb compared South African

apartheid to the predicament faced by Canada's Indians.

In the telex to the Pope, Smith said: "Mulroney has attempted to deflect our right to participate by encouraging the Assembly of First Nations — supposedly representing Canada's registered Indian population — to establish a sub-group that can somehow represent our interests."

The alliance claims to represent about 45 per cent of Canada's native people. It was formed in 1984 when upset status Indians broke away from the Assembly of First Nations over the issue of treaty rights protection.

The association has made it known that they do not wholeheartedly agree with the views of Glenn Babb. The association believes that Canadian Indians have the right to make their position known to the rest of the Canadian population through such a vehicle as the first ministers' conference.

The alliance has pondered the possibility of asking Alberta premier Don Getty to give up his seat at the talks if his request for representation is not accepted.

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Poetry

By Loretta Miskenack

Fear Within

I walked to the river when the sun
was setting low.
I sat upon the river banks with my
head held low.
I sat in quiet contemplation.
Thinking of problems, the human race
is facing.

At the top of the list is the fear we feel.
That's just for starters, It's a bad deal
Wondering why mankind can't get along
For if we don't, from the face of
the earth, we'll all be gone.

Our only hope for survival is
to learn to live in peace.
Then the threat to our extinction
would most likely cease.
And the fear in our hearts would
surely go away.
(To live with certainty there will
always be a tomorrow).
Would make all the tomorrows
another beautiful day.

I lived in the city a long time ago.
One day I was walking along skid row.
Ahead of me stood an old shabby
dressed man.
With arms outstretched, an imploring hand.
His breath reeked of wine and his eyes
were filled with woe.
His whole body trembled so.
In a shaky voice he began to speak.
He was old, his voice sounded weak.

"I was a child many moons ago.
We lived on the plains where the
clear waters flowed
We lived in teepees and fed on buffalo meat.
Many a warrior performed a courageous feat.
We lived in harmony with mother earth and
we worshipped her so.
All that was many moons ago.
We were a proud and happy people, our
resources were abundant on the plains.
We were one of the tribes, who over
this continent reigned.

Then the white man came.
After that nothing was ever the same.
They took our land and spoilt it so.
Now there are places where grass
will not grow.
The air is no longer as pure as it was
in my young days.
Our people are no longer taught the old ways.
We were taught by the whiteman of long ago.
Of a great God we call Manitou.

But for having lost our way of life
I feel sadness.
A sadness I will carry to my death.
And a story I will tell with my last breath.
This story I have told to you.
Because you are an Indian too.
As I once did, carry yourself with pride.
And may the great Manitou walk by your side.
With all that said, he turned around.
Then slowly he slid to the gnd.
To this day I remember him so well.
An old man with a story to tell.

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Native Crafts Competition Announced



By Susan Brown

Prizes of up to \$1,500 plus purchase awards are available to Native crafts people who enter the 1987 Contemporary Native Crafts Competition.

Deadline for entries for the competition, sponsored by the Alberta Indian Arts and

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Entries will be accepted in five categories: Traditional skills used on modern articles, ceramics/pottery, fashions (contemporary, new designs, home decorator products and special articles).

Prizes will be awarded in two divisions:

Best new product (most innovative product and quality craftsmanship) and best overall quality (craftsmanship, design and artistic merit). First prize in each division is \$1,500, with \$500 for second and \$250 for third. Entries will also be eligible for purchase awards, awarded to those receiving honourable mention.

Organizers emphasize they are seeking new product which apply traditional Native techniques and skills to modern everyday items.

All entries must be delivered to the Alberta Indian Arts and Crafts Society, and must be clearly labelled with the name and address of the creator, and the category in which it is entered.

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Buds are very sensitive; no attempt should be made to determine whether they are alive until warmer temperatures prevail. Trees have amazing recuperative powers. Do not be hasty in removing the affected trees until the full extent of the damage can be determined.

The solution? Water, water and more water. When warmer winds hit, water the conifers thoroughly until the ground is soaked. Make a large 'dish' in the soil around the base of each tree, and fill it full until the water is sitting in the dish. Check with your finger to make sure the ground is wet to at least 30 cm in depth.

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FMS Gets Settlement Deal At Failed FMC

By Everett Lambert

Ottawa — Not all Native groups at the First Ministers' Conference (FMC) on Aboriginal Constitutional Matters were successful. Indeed none of the national aboriginal groups left with an agreement.

However, the Alberta Federation of Metis Settlement Associations (FMS) got their agreement from Premier Donald Getty at the FMC, which took place on March 26 and 27.

Getty made a commitment that the FMS's self-government proposal will be dealt with in 1987.

As part of his opening remarks to the conference, the Premier stated that "we are currently undertaking an initiative that is unique within Canada, to transfer officially 1.28 million acres of land to the Metis..."

Before Peter Lougheed left the premiership, a Resolution 18 was passed unanimously on June 3, 1985. The resolution committed the Alberta Government to propose a new *Metis Settlement Act* and a constitutionally protected land transfer.

In return Lougheed asked that the FMS devise fair and democratic principles for membership on the 8 Metis settlements containing the land: Big Prairie, Paddle Prairie, East Prairie, Gift Lake, Fishing Lake, Caslan, Kikino, and Elizabeth. On March 20, just prior to this last FMC, in response to the proposal, Getty told the Edmonton Journal's Karen Booth that he would be setting a target date for completing the process. However, he did not say when the date would be, or when it would be announced.

At the first day of the conference Getty came forward with his target date, although he was careful with his wording: "With good efforts from both sides, this will be concluded in 1987."

Further, "We agreed in principle on the fair and democratic criteria for settlement

membership and land allocation, and on the unique and appropriate governing bodies", all set out in the FMS's proposal called "By Means Of Conferences and Negotiations, We Ensure Our Rights".

Getty also went on to say that, "We agreed with the concept of territorial integrity." This means that all land on a given settlement would be owned free simple by the Metis settlers, e.g. although the province has jurisdiction over numbered highways crossing any of the settlements, the settlers nonetheless own it.

With the self-government proposal in hand, and in cooperation with the FMS, the Alberta Progressive Conservative Party "are drafting the new *Metis Settlements*

Act. The act will then be tabled before the end of our current legislature session."

Next the PC's "will... propose an amendment to the Alberta Act. This would require approval of both Alberta's legislative assembly and the Canadian Parliament. Thus ultimately, the act "will confirm and protect... their... lands within the constitution", the reason it is called the "Made In Alberta Deal".

In a news conference after the FMC concluded Saskatchewan's Jim Sinclair of the 1/2 Metis National Council stated, "It's their choice", referring to FMS/Alberta deal, although "legislation can be changed." He also said that "the Metis went to war with the federal government, not the provinces."

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FMS Gets Deal At First Ministers' Conference

by Everett Lambert

OTTAWA - A delegation representing Metis people living on special settlements in Alberta got a deal relating to land and self-government at the First Ministers' Conference March 26 and 27.

Not all Native groups at the FMC on Aboriginal Constitutional Matters were successful. Indeed none of the national aboriginal groups left last week's meetings with an agreement.

However, the Alberta Federation of Metis Settlement Associations (FMS) got their agreement from Premier Don Getty at the conference.

Getty made a commitment that the FMS's self-government proposal will be dealt with in 1987.

Basically the deal means that the Metis people living on eight settlements here in Alberta will have land ownership and self-government recognized in the Canadian Constitution.

Up until the deal is finished, Metis only have the right to settle on, or "occupy" their settlements. They will now constitutionally own the land in fee simple. Fee simple means "an absolute interest in land over which the holder has complete freedom of disposition during his life. The settlers will be able to do what they want with the lands, as long as it does not break laws of the country.

Also the settlers will have more say in their day to day lives through a form of self-government recognized in the Canadian Constitution. They will have the authority to make laws in certain areas, e.g. elections, hunting and fishing, education and resources.

As part of his opening remarks to the conference, Getty stated that "we are currently undertaking an initiative that is unique within Canada, to transfer officially 1.28 million

acres of land to the Metis . . ."

Resolution 18 (passed unanimously on June 3, 1985) committed the Alberta government to propose a new *Metis Settlements Act* and a constitutionally protected land transfer.

In return, then Premier Peter Lougheed asked that the FMS devise fair and democratic principles for membership on the eight Metis settlements containing the land: Big Prairie, Paddle Prairie, East Prairie, Gift Lake, Fishing Lake, Caslan, Kikino, and Elizabeth.

On March 20, just prior to this First Ministers' Conference, Getty told the Edmonton Journal's Karen Booth that he would be setting a target date for completing the process. However, he did not say when the date would be, or when it would be announced.

At the first day of the conference Getty came forward with his target date, although he was careful with wording: "With good efforts from both sides, this will be concluded in 1987."

Further, "We agreed in principle on the fair and democratic criteria for settlement membership and land allocation, and on the unique and appropriate governing bodies," all set out in the FMS's proposal called *By Means Of Conferences and Negotiations We Ensure Our Rights*.

Getty also went on to say that, "We agree with the concept of territorial integrity."

This means that all land on a given settlement would be owned fee simple by the Metis Settlers, e.g. although the province has jurisdiction over numbered highways crossing any of the settlements, the settlers nonetheless own it.

With the self-government proposal in hand, and in cooperation with the FMS, the Alberta Tories "are drafting a new *Metis Settlement Act*. The act will be tabled before the end of the current legislative session.

Next, the PC's "will . . . propose an amendment to the Alberta Act. This would require approval of both Alberta's legislative Assembly and the Canadian Parliament. Thus, ultimately, the act "will confirm and protect . . . their lands within the constitution," the reason it is called "the made in Alberta deal."

The Alberta Act is, in a way, similar to the Canadian Constitution. Like the country's constitution is the highest law in the land, the Alberta Act, at least in some ways, is the highest law in our province. All other provincial laws fall subsequent to the Alberta Act; they are all creatures of this act. Take for instance the laws which govern a municipality. All municipalities are created pursuant to the laws of whichever province they are located in.

Further, the Alberta Act is part of the Canadian Constitution. An amendment to the former requires an amendment to the latter. Thus, this is what is meant by confirming and protecting Metis Settlement Lands in the Canadian Constitution. First the Alberta Act will be changed such that the Metis Settlements cannot be wiped out by an order-in-council. Incidentally, this is what happened to 4 of the settlements. After the settlements were recognized as places where Metis, and only Metis, could take up land, their special status as Metis lands was rescinded. Although they were traditional Metis homelands, anyone can take up residence there now. Metis people still live in these communities. These are Wolf Lake, Touchwood, Cold Lake and Marlboro, all located in Alberta.

In a news conference immediately following the conclusion of the FMC, Saskatchewan's Jim Sinclair, one of the spokesmen for the Metis National Council, stated that: "It's their choice." The comment reflected the fact that each individual Native group had the choice to work out its own deal, and that the national level groups were pressing for an inherent right to self-government too explicit in the country's constitution. The other native National Issues, the Native Committee on National Issues, the Native Council of Canada, and the Assembly of First Nations - all reiterated the position that indeed it was an individual community choice and that they were only endeavoring to have the self-government right entrenched, with the specific individual agreements to follow.

Referring to the Riel Rebellion Sinclair also said that "the Metis went to war with the federal government, not the provinces." It also related to the fact that the deal is a Metis/Alberta initiative, with only indirect and minimal input from the federal government.

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Tense Moments In Failed FMC

by Everett Lambert

OTTAWA — It is now 12:23 p.m. I am sitting in the viewers chairs of our Nation's Capital's Convention Center. It is the last day (March 27th) of the First Ministers' Conference (FMC) on Aboriginal Constitutional Matters (as it is called in political jargon.)

At this moment, the situation is doubtful at worst, at best, uncertain.

The leaders of the four abo (aboriginal) groups and the first ministers have been in a closed "coffee break" for almost two hours now. (The first ministers are the 10 premiers and the prime minister.) No one knows for sure what decisions have or have not been made.

This morning the PM tabled a proposed draft: none of the abo groups accepted it and five of the provinces, including Alberta and B.C., turned it down.

The proposal would have the inherent right of self-government for native people explicitly stated in the constitution. Then "self-government . . . shall be determined and defined through agreement . . . approved by an Act of Parliament and . . . the legislature of each province . . ." involved.

This would have an unwanted affect on Indian communities who signed international treaties with the federal government and only the federal government.

It is now 12:48 p.m.

A friend from the Alberta Federation of Metis Settlements says the heavyweights are due back in the public ring at 1:00.

The glare of the cameras is very intense in here. I was the 500th media rep. to register at the media booth. Scrums are a dime a dozen. It wouldn't be the best place for a greenhorn reporter to have his/her first day.

It's not a good day for any reporter who doesn't feel like scurrying around in pursuit of the well-knowns in this game. And if you are, then you better get used to stepping on some other aggressive reporters' toes, or having yours stepped on.

12:58 - some people stand up quickly. They

think the leaders are re-entering.

1:09 - no leaders. The first ministers and the abo leaders are still trying to find middle ground vis-a-vis aboriginal self-government.

1:15 - here they come. The Metis National Council's Jim Sinclair appears first. Then the province's minister, Grant Devine.

Someone behind me says, "the faces don't look very happy."

All media are poised. Getty is caught in a scrum. So is John Amagoalik of the Inuit Committee on National Issues.

1:20 - everyone but the top of the heap is here, the PM that is.

Fishing Lake Metis Settlement Administrator Gary Parenteau comments on atmosphere. "A lot of tension, eh," he says standing on the chair next to the one I stand on. "You could slice it," comes the response.

1:25 the PM makes his entrance. Everyone moves to their seats. We sit down off the ones we were standing on.

Mulroney, tapping his gavel, "Colleagues, can we begin please."

"I want to, on behalf of Canada, express serious disappointment, . . . that the draft . . . has failed." In essence, the conference has ended.

"There shall be a price to be paid for our failure." And, he adds, the brunt will be paid by our Native Leaders and their people.

All the premiers but one get to dance their way out first. Peterson: "I think sometimes we forget we're talking about people. Perhaps now we have to go home and work on a number of mini-solutions." He called the possible amendment to the Canadian Constitution the "mega-solution." Ontario has had its say.

Next is Manitoba. Howard Pawley: He comments that the conference was not a complete failure. At least, he says, we are now sitting down and talking Native rights. Although it is no great consolation, the premier is right.

Getty: "I would like to express appreciation for the effort." I don't see this as any great failure, he continues. "We leave just as committed on self-government for aboriginal people."

Premier Buchanan of Nova Scotia commends PM Mulroney on the determination and tenacity he demonstrated in trying to make an acceptable amendment to the constitution. And indeed Brian Mulroney had, as did many of the premiers and their assistants.

Then B.C.'s Bill Vander Zalm regrets the failure. This remark elicits the loudest boo heard at the FMC. Vander Zalm was one of the premiers most reluctant to abo self-government. It was said he had the worst attitude and least ambition to secure a deal.

All the other premiers or territorial leaders also got their turns. All said basically the same thing: that they were sorry and that what had to be done was to return home and carry on the work.

Then the Native leaders get their turn.

First the Assembly of First Nations' Bill Erasmus: "I just lost a bet," he says. 1

CONT ON PG 24

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FMC

From Page 23

thought we were going to be able to speak first.

Mr. Erasmus' speech is very moving: "We believe there was a tremendous deal made when your forefathers came to this country . . . We were never prepared to have the provinces have their thumb over us. He also believes the conference was not a total failure. "We will succeed . . . we have not failed." Mr. Erasmus received a standing ovation for his closing speech.

Then comes Jim Sinclair of the Metis National Council: "We feel the conference has been a failure." I had a bad feeling as I was waiting for Sinclair to have his turn: it's that feeling you get when you know someone is going to get a blasting.

He said: "Premier Vander Zalm you said you came here in 1949." He reminded the Premier of having come here from Holland. He also recalled how Metis troops had fought and died for the free world. Then he said, "How could you . . ." after all that come here and deny Native people their rights.

"I'm glad to say we stuck together. We have the right to self-determination, self-government and a land base. This is not an end — only a beginning . . . our people will be back."

Then the Native Council of Canada speaks. "Smookey" Bryure also commends one of the first ministers, Joe Ghiz of P.E.I., who indeed had displayed a concerted effort.

"What do we do if we fail in this country. We will continue to be here in 10's of thousands of years. You will have to deal with us someday."

Zebedee Nungak, Inuit Committee on National Issues: Tells the conference that he is

now working on his ninth minister of Indian and Northern Affairs. Audience applauds.

"Some continuation . . . should be instituted," he says, pressing for possible entrenchment in the constitution of ongoing negotiations.

He tells how there are two groups in the far north who are running things, "and the sky hasn't fallen."

Referring to how most of the first ministers had tried to conclude the conference as not

by Everett Lambert

Slowly but surely, I want to get all those thoughts I feel are important to me, down on paper.

Maybe it's because it's Sunday or maybe because my roommate started me off on the whole thing, but recently I got to thinkin' a lot about God, or that Somebody we, at times, call the "Great Spirit." And I thought about how s/he relates to Native people.

All in all, I have agreed within myself that Native traditional religion was a good religion(s). Before Christianity was "endowed upon us", I don't think we all went to hell. So, we must have been doing something right. Indeed, when native traditional religion was suppressed, this, in a very great way, castrated the self and public esteem of Native people.

There was a time when we revered, loved and cherished our Native Elders. We held them in the same esteem as you would hold your Pope or Mother Theresa. We were very proud of our native Elders.

Then Christianity was "endowed" upon us. We learned about "savagery." We had to be Christianized. We had to be taught how to love and respect our fellow man, and in the only way — the Christian way. Our traditional beliefs, our religions, our Elders were discarded as symptoms of savagery.

Now, we looked up to the RC priests and the Jesuit missionaries as our new superhumans, as our new saviors, as our elders. Our own elders were reduced to symptoms of savagery,

being a total failure, Mr. Nungak says: "I don't know how to explain this other than re-sounding non-success."

Premier Richard Hatfield of New Brunswick is called on last. In a note addressed to Hatfield, the federal Solicitor General Ray Hnatyshyn, tells Hatfield the PM will "call on" him next. The PM wants him to "rally the troops." Mulroney wants it emphasized that great effort was put forth, although the conference was a failure.

The PM closes: "God Bless You All."

Our Elders

dinosaurs nearing extinction. We lost a great deal of pride in them. We even became embarrassed when one appeared with a silly pipe, or useless medicine bundle. I have encountered many natives who feel that Native sacred ceremonies are rubbish.

One of the worst things about the whole process though, was that we lost pride in our very selves. Our Elders are a part of us. Now I know what they mean when they say Native people have a holistic view of life and the things around them. When we look down on our Elders, we look down on ourselves.

Native people in Canada today are struggling to regain their identity and a sense of well being. Violence, high death rates, and alcohol and drug abuse run rampant amongst our people. I know.

A friend once told me something, and I have to say he captured in words what I feel is the cure to most of our problems. He said, what Native people need to experience is a great wave of spiritualism.

We have to start looking up to our Elders and ourselves. It's kind of an unprofessional way to put it, but I doubt like hell, that all Native people all went to hell. Honestly. And you think about it.

Our religions must have been effecting something right. I mean how different is it to burn sweetgrass than it is to kneel down before sitting on the church bench. A lot of people think our old religions were silly, simply because we communicated to the spirits in a different fashion.

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ACCESSORIES

Accessories are the extras that can make dressing truly individual, creative and fun. The sources of many of the more fanciful accessories are limitless, because so many useful items have the potential to become a clothing accessory. Nothing is off limits! Don't be afraid to use things out of context; forget their original purpose.

Objects happened upon in the most unexpected places can, with a little imagination, be turned into scarves, belts, broaches and hair pins. If you find an appropriate fancy fish from your husband's tackle box and stick it on your jacket, it's a pin! Hang a seashell through a basic color strand or cord and, presto - a necklace! Horse bridles of fine braided leather, with silver or copper details, can be made into belts with a little creativity.

Antique stores, sporting goods stores, flower shops, etc., are just a few of the untapped resources for accessories that will transform your outfits from the ordinary to the sublime. Designers are always on the lookout for them so there's no reason why you shouldn't get there first.

In addition to the creative accessories you can put together on your own, you may occasionally want to try one of the numerous fad items that appear each season. But a warning: Don't spend a lot of money on faddish items that will be in today and out tomorrow. Save your

dollars for those classic items and garments that will be wearable for a long time, and make your investment worthwhile.

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Scarves are usually colorful and reasonably priced. They are useful for a

number of things, including bikini tops, turbans, headbands and belts. They can add a needed touch of color or contrast to make an outfit more interesting. They can fill in empty necklines and change existing

ones. They can deflect attention and add attention to a pretty face.

HATS

A well dressed woman is usually a woman in a hat. Hats

today should be worn like the clothes of today - with fun and serious consideration. Your hats should compliment your personality. Sometimes a hat will suit a personality so well that it

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Faces of the Supernatural

From the artistic standpoint masks offer the greatest sculptural variety of Northwest Coast art. The masks, whether depicting human or animal figures, give a glimpse of the supernatural world which was mirrored by the Indian people when they wore them at their ceremonies. The sea, rivers, and forests were inhabited by spirits that took various forms. A face was provided for every object in the material world, whether animate or inanimate; elements such as the sun, moon, and wind were portrayed with human faces. The painting on the masks and their themes, ranging from detailed realism to supernatural monsters, are executed in a

style that has been compared favorably with the great art of Ancient Egypt and China.

There are three main categories of masks. The clan masks were representations of the clan or crest animals and were worn at feasts and potlatches. The Secret Society masks were worn only at the time of the winter initiation dances. Shaman masks belonged to the men and women who functioned as the media of communication between the people and the spirit world. Each shaman carved his own set of masks: the meanings were known only to him and they were buried with him.



Masking mask

Mask making was an important activity by the time the Europeans arrived in the late 1700s. It was a recognized specialty and the artists worked with tools fitted with blades of stone or shell. Beaver teeth were used for the fine carving and dogfish skin for the final sanding.

The woods used were red or yellow cedar, spruce, hemlock, maple and alder wood. Most masks were worn over the face, but some were made to be worn on the forehead. Once metal tools were introduced by the fur traders, the carvers were able to work at greater speed and produce more pieces, though the style remained basically unaltered. There are two known examples of stone masks, collected in the last century from two different villages. There is no documentation as to how they were worn or for what occasion, but they still invoke a sense of power even to the uninitiated. The "blind" mask (eyes shut) in the National Museum of Man, Ottawa, fits over the "sighted" mask which is in the Musée de l'Homme, Paris. Often the exact significance of the mask was lost or was known only to the owner.

In the post-contact period, commercial paints replaced the old natural dyes and pigments, but the traditional colour selection remained the same. The old colours were ochre (red), charcoal (black), clam shells (white), and copper oxide (blue-green). These materials were ground up and mixed with an oily base of salmon roe or other fish eggs squeezed through a cedar bark sack.

Designs similar to the motifs that people painted on their faces were applied to masks in the northern part of the coast. In the southern area, particularly among the Kwakiutl, the painted areas emphasized and complemented the sculpted forms. The carvings were decorated with fur, human hair, inlaid abalone shell and other shells, sea-lion whiskers, feathers and copper. Other items were used for special effects: for example black or white china door knobs were used for eyes that appeared and disappeared

CONT ON PG. 27

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Traditional Masks

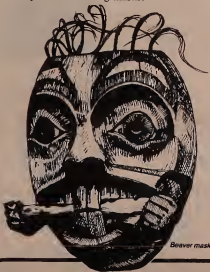
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behind moving eyelids. Movable parts on the masks were common and reached their ultimate form in the transformation mask; painted canvas and leather thongs, cleverly integrated into the mask, allowed the wearer to startle the audience when the outer mask would split apart to reveal another, different inner face. Simple ties held most light masks in place, while the larger, heavy ones required a head cap, shoulder supports or a stick strapped to the waist.

Among the most important of the traditional ceremonies were the winter dances performed in the great communal plank houses, where the whole village participated as either dancers or spectators. The masked dancers brought to life the native mythology which varied among different coastal tribes. The dramas were skillfully presented with humorous interludes when fool masks appeared and reduced the tension of the performances.

Fine realistic portrait masks were the specialty of the Haida, Tlingit and Tsimshian in the northern area. On Vancouver Island the Nootka have been associated with the wolf mask since Captain Cook collected the first ones in 1778. Their Kwakiutl neighbors specialized in fantastic bird monsters and supernatural beings associated with the cannibal spirit. A mask that was unique to the Salish in the south but which spread to other areas was the Swaixwe, a mythical sky bird who came down to earth and lived in the lakes up the Fraser River. It was worn by men called healers who danced in the stalk-eyed masks at curing, birth, naming and marriage ceremonies.

People of high status had special privileges, one of which was the exclusive right to wear certain family masks and to perform the dances associated with them. During the funeral rites for an important chief, dancers wore masks that had been owned by the dead man and members of the family wore mourning masks.



Beaver mask



Swaixwe mask

Today there are many native craftsmen creating masks in the Northwest Coast style. Many of these are comparable in design and execution to the museum pieces collected in the last century. The Gitksan carvers of the 'Ksan Carving School at Hazelton on the Skeena River are still carving masks of the One Horned Mountain Goat of Temlaham, featured in their origin myth of long ago.

Illustrations and Design: Susan Hamilton
Marlene Richter
National Museum of Man

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The Mighty Arrow: L'homme Terrible

If you listen to certain Calypsonians, and those who comment on the calypso/soca scene, it's hard not to conclude that the Mighty Arrow is the Kaddafi of soca.

As a l'homme terrible, he's cutting the very heart out of calypso, torpedoing

the sacred Caribbean art form by diabolically bending and twisting it out of shape. And he's experimenting by inter-fusing it with every other kind of music until the whole thing is confusing.

But every body must love a scoundrel because Arrow is do-

ing something right. How else can you explain the fact that he is the most sought after soca star in the world today? That he sells more records than any other calypsonian? Or that more cover versions are done of his songs — in Hindi, Spanish, French and well,



The Mighty Arrow: L'homme Terrible

naturally, English — than any of his calypso contemporaries?

There are those of course who argue that his work is no longer soco? Actually, they're quite right. And what an experience! It compels any man, woman or child to participate with tapping of the foot here, a shaking of the head there, getting right down with the infectious music.

On record, and particularly in live performances, Arrow is a nuclear blast. In day to day life, he's a cool and collected businessman, charming his own musical course, and staying the course with the certainty of a test pilot.

Some years ago he set out to create an eminent music for all the world to dance to, and ever since he's been in a class by himself.

And for those who insist on the message there is one. Subliminal it may be, but nonetheless very real and powerful. In this troubled world, full of conflicts, strife, Reagans and Kaddafis, it becomes increasingly important every once in a while, to "forget your troubles an' dance." When you're ready to dance, Arrow is your man.



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Facing The Facts Of Life And Death

Congratulations to those who have the courage to read this. Most people are so afraid of dying and any issues that remind them of death, that they don't want to face the subject.

Unfortunately, none of us can decide exactly what our departure date will be, and therefore you might as well face this issue now and get it behind you.

What If I Don't Have A Will?

If you don't have a will, you really do. Confused? The Intestate Succession Act provides for the disposition of your estate if you don't make your own will. Therefore, the Act is your will. If you haven't made your own will, you probably don't have a clue what is contained in the Intestate Succession Act. IUT is fraught with tax problems, doesn't allow you a choice of guardian for your infant children, doesn't allow for a choice of executor, doesn't allow you the choice of which relatives or others that you will leave your estate to, and even has some strange clauses about adultery which might serve to disinherit your spouse, or if not, at least cause a lot of grief while the greedy potential beneficiaries argue over the matter.

What Information Will A Lawyer Need To Draft A Will For Me?

Basically, a lawyer will need to know the following:

- do you own any real property;
- do you own any real property outside the province;
- are there any insurance policies on

your life and, if so, who are the beneficiaries;

- are there any specific items that you own that you would like to give to a specific person (like a ring to a daughter or a gun collection to a particular uncle);
- who would you like to be guardian of your infant children if something happens to both you and your spouse;
- who do you want to be the executor of your estate (carry out your plan);
- who would the alternate people be for guardian and executor if the person you appointed was unable or declined to act;
- how would you like your estate distributed if your spouse survives you, if your spouse does not survive you and if your spouse and your children do not survive you?

This list is by no means exhaustive and there are a number of other questions a lawyer will ask based on your particular employment or business circumstances, and other questions which are suggested by answers to the above questions.

Can I Do My Own Will?

Sure! There is a group of lawyers in England who every year get together to toast all those people who make their own wills. The reason is that the most lucrative part of wills and estates for lawyers is acting on behalf of the parties who fight over the wills that were prepared without legal advice.

Sceptical? Actually, the making of a will is a very technical matter. There are really three different kinds of wills:

Firstly, a formal will which has very special signing and witnessing requirements and form requirements, a holographic will which is all in the writing of the testator and need not be witnessed

CONT ON PG. 30

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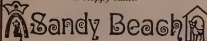
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His Gifts Of Peace And Joy
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Life & Death

FROM PAGE 29

but which must strictly conform to certain structural requirements (and these are frequently messed up), and military wills which are available obviously only to those in the military.

Fees charged by most lawyers for the preparation of a will are exceptionally reasonable, and is good value for the peace of mind of knowing that your will will likely not be contested because of its form. If you and the lawyer have been a

good team, it is unlikely that the will will be attacked at all.

What Are Some Of The Ways A Will Can Be Attacked?

- The form of the will itself is improper and therefore it is argued that the will is of no force or effect whatsoever;
- you have not adequately provided for some dependent who will make an application under special legislation which allows a Court to override you will, and provide adequately for dependents;
- your "capacity" (state of mind, mental health) may be questioned (lawyers note their opinion that the testator has capacity to make a will and furthermore obtain a letter from a doctor where that capacity may be in doubt);
- the will might be internally inconsistent. The plan contained in the will might not work. (For

example it may purport to give the same asset away twice.)

These sorts of problems are far less likely to arise where a will is properly prepared.

What About Tax Considerations?

When a person dies, they are deemed to have sold everything they own at fair market value.

This means that if the deceased owned some capital asset (like an apartment building) which had appreciated since purchase, then there would be capital gain at the time of death. There is an exception to this rule. If the capital asset is left to the spouse, the gain on that asset is deferred for the lifetime of the spouse or until the spouse disposes of that property.

This can be extremely important in tax planning. Incidentally, if you don't have a will, the Intestate Succession Act probably messes up this tax deferral for you because it splits your estate among your spouse and children without providing specifically for capital assets.


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Super 'Sandwiches' For Scrumptious Summer Suppers

There are few faster ways to a quick but satisfying summer meal than whipping up a 'hot sandwich' on the barbecue and serving with a thick, tasty sauce or marinade.

A sandwich can become a really scrumptious meal with a little creativity and the balancing of some interesting combinations such as chicken or pork kabobs, sweet mixed pickles and tomato relish all on a crusty roll.

Imaginative use of pickles and relish are what make these variations on the traditional outdoor barbecue fare of hot dogs and hamburgers something extra special. Each of these 'sandwiches' is a meal in itself.

Chicken Kabobs
You'll be amazed at the flavour and tenderness this marinade imparts. It's also good with pork.

1 cup (125 ml) soy sauce
1 cup (50 ml) oil
1 tsp. (15 ml) honey or corn syrup
2 cloves garlic, crushed
1 tsp. (5 ml) dry mustard

1 tsp. (5 ml) ginger
1 lb. (1 kg) boneless chicken or pork
1 lb. (125 g) mushrooms

3 red peppers cut in (1" x 2.5 cm) squares
2 cups (500 ml) BICKS Sweet Mixed Pickles

1 (14 oz. 398 ml) can pineapple chunks
8-10 hot dog or crusty rolls, split
1/4 cup (175 ml) BICKS Hamburger or Tomato Bits relish

COMBINE first 6 ingredients for marinade. Add chicken. Cover and refrigerate overnight, stirring occasionally. Remove chicken from marinade.

THREAD alternately on skewers the chicken, mushrooms, red peppers, pickles, and pineapple. Use only enough so each kabob will fit in a bun.

BARBEQUE or broil kabobs to desired doneness, turning and brushing with marinade often.

SPREAD relish in rolls. Top with a kabob. Remove skewers and serve hot.

MAKES 8-10 servings.

Pizza Burger Dogs
Prepare sauce ahead if desired and serve warm or cold.

1 lb. (500 ml) ground beef
1/4 cup (50 ml) BICKS Hamburger Relish
1 tsp. (5 ml) garlic salt

1 (14 oz) can tomatoes, drained & chopped
1 (8 oz) can tomato sauce

1/2 (10 oz.) can sliced mushrooms, drained
1/2 cup (125 ml) BICKS YUM YUM

Pickles, quartered
1 tsp. (5 ml) oregano leaves

1/4 lb. (125 g) mozzarella cheese slices
1/2 cup (125 ml) French fried onions

COMBINE beef, relish and garlic salt. Form into 8 rolls, the shape of hot dogs.

SIMMER next 5 ingredients together for 5 minutes.

BARBEQUE or broil meat to desired doneness. Fit into bun. Spoon sauce over meat. Arrange cheese over sauce and sprinkle with onions.

MAKES 8 servings.



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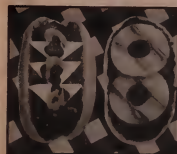
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